

Notre Dame Scholastic.

Disce quasi semper victurus; vive quasi cras moriturus.

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I.

It comes again, that subtle force,
Stealing in air and stream and grove;
Purples the water's winding course,
And paints the woods as poets love.

The liquid heaven, in depths of blue,
Broods over hills of mist and gold,
O'er sleeping vales of crimson hue,
Orange and green and tints untold.

II.

'Tis beauteous Death, so placid, grand,
Hath sent before her flush of pride,
Hath flung her banners o'er the land,
Triumphing ere her lance is tried.

These gorgeous trappings deck the tomb,
And hide its yawning from the eye;
The victims crowned in flowers come,
And move in pomp all stately by.

The splendor of the coming storm,
The glory of the setting sun,
The comeliness of age's form,—
Such garniture hath Death put on.

III.

And doth this shame our sable show,
Our funeral cortege, plumes and weeds?
World-conquering Rome did never know
Triumph superb as Death here leads.

Endless processions crimson robed,
All wailings hushed to breathless rapture,—
Hath none the godlike secret probed,
And found this hidden joy of Nature?

IV.

O doubter, lift thy hopeful brow
To this fair Nature! Sweet her May,
But as a bride she blushes now
That seeks her rest at close of day.

Ah, she hath never sinned or sorrowed,
She hath the primal purity:
Her flush from the vernal sun is borrowed,
And her Eden life shall ever be!

E.

—A recent writer on horticulture describes the struggle for life among the plants. He says each plant endeavors, almost unconsciously, to destroy his neighbor, to occupy his ground, to feed upon his nutriment, to devour his substance. There are armies and invasions of grasses, barbarian inroads and extirpations. Every inch of ground is contested by the weeds; the forest is a struggle for precedence; the wars of the roses are a perennial feud. The serenest landscape, the stillest woodland are the mortal arena of vegetable and animal conflict. It is a curious fact that the English plants sent to Australia always kill out the native plants of the same character.

False Doctrines in Regard to the Creation of Man.

The creation of man is related in Holy Scripture as follows: "And God said: Let us make man to Our image and likeness; and let him have dominion over the fishes of the sea, and the fowls of the air, and the beasts, and the whole earth, and every creeping creature that moveth upon the earth." "And the Lord God formed man of the slime of the earth, and breathed into his face the breath of life; and man became a living soul. . . . And the Lord God said: It is not good for man to be alone; let Us make him a help like unto himself. . . . Then the Lord God cast a deep sleep upon Adam: and when he was fast asleep, He took one of his ribs, and filled up flesh for it. And the Lord God built the rib which He took from Adam into a woman; and brought her to Adam. And Adam said: This now is bone of my bones, and flesh of my flesh; she shall be called woman, because she was taken out of man." "And God created man to His own image: to the image of God He created him: male and female He created them. And God blessed them, saying: Increase and multiply, and fill the earth."

The body of the woman God did not create immediately from the slime of the earth, but from a rib of man, to show expressly that man and woman are one in one flesh, and entirely equal in their nature. And although man, according to his destination, is the head of the family and to be placed before the woman, and is gifted with greater faculties of mind and body, he should not lift himself up, but should remember that he has to render a greater account for this; and he does not possess more or less value in the sight of God, who does not regard whether we are man or woman. Moreover this creation of the woman indicates that man and woman should be so united as if they were only one body and soul. For this reason Holy Scripture says, immediately after stating the creation of the woman: "Wherefore a man shall leave father and mother, and shall cleave to his wife: and they shall be two in one flesh."

Materialists, who do not recognize the creation of man by the hand of God, try to explain his origin in their own way. Some maintain that he has been brought forth directly by the powers of inorganic nature, others suppose him to be developed from some already existing species. One, and we may say the chief, supporter of the first opinion is Professor Lorertz Oken, and the principal representatives of the second are the "Darwinists." We say Darwinists and not Darwin; because, although this proposition follows with a forced necessity from the principles of Darwin, yet Darwin himself refrained from formally deducing it—purposely, in all probability, as von Cotta says: "Darwin

has purposely limited his duty, in not following out the origin of the organic differences to their beginning and last consequences. . . . But it is self-evident that the consequences lead us from the simple organic cell up to complex man."

"A child of two years would, without doubt, be able to preserve life if it had nourishment near by, worms, snails, cherries, apples, turnips, potatoes, and even mice, goats or cows; for the child suckles without being taught; at this time it would have teeth already, and could also walk." As such a "lad" the first man must have been born, according to Oken, and such as he describes him in the above sentence he moreover represents by a figure. And what kind of figure?—"That everything living comes from the sea is a truth which no one can reject who in any way claims the name of naturalist or philosopher; others than such are no longer taken into consideration in natural researches. Embryos of man are formed in the sea by thousands, if they happen to be formed but once. Some are thrown on the beach without being ripe, and these perish; others are smashed on the rocks, whilst others are devoured by fishes. But what of this? Are there not other thousands which are brought gently, and when ripe, on the shore, where they break the shell, dig up worms, and draw out muscles and snails from the shells; if we can eat raw oysters why not these sea-men (*meermen-shen*)? As soon as the tide comes, the lad can flee to the high land, where he finds multitudes of plants, should they even be but mushrooms. There is no want of further nourishment for him; he has plenty around; he has also amusements enough, for surely there must have been thrown on the shore several dozens along with himself. Why should not the lad give forth sounds of joy and of pain, of friendliness, of anger, etc.? *Who can doubt this but for a moment?* Language grows out of man, just as he grew out of the sea. That there are children developing in the sea, and who maintain themselves afterwards, *is then shown* [!?!]. But how do they get into the sea? Not from the outside, for everything organic must originate in the sea. They have been made, consequently, in the sea. But how is that possible? Very simply; without doubt just as animals originate in the sea to-day, as Medusae and Infusoria."

Had a romancer written this stuff we might rest satisfied with simply shrugging our shoulders; but as Oken was a naturalist, and one, too, who was not altogether devoid of merit, we cannot help wondering what reason he saw, if any, for writing such nonsense. The only reason apparent is that Oken, who in his vain conceit and pride had set afloat a theory of his own, was pressed for an answer on this point and could find no reasonable one to give. No one can for a moment believe that Oken himself ever supposed the tenth part of his fabrication to be true, if he believed in any of it, when we take into consideration how correctly he knew how to observe natural phenomena. This therefore could have been his only reason in giving forth such a theory, as he could not explain the origin of man in any other way according to his pet theory of maintaining the origin of everything from the sea, which would fall to the ground if no answer could be given on such an important point. His object must have been, then, to dismiss this most intricate question with a stupid joke, in order to scandalize more reasonable people. Therefore, while on the one hand stupid or ignorant people take this piece of nonsense on the credit of Oken's celebrity as a naturalist, reasonable people, on the other, are prevented from refuting it, from

the fact that those who see the nonsense of the thing would only laugh at them for noticing it at all. For the more recent investigations of naturalists of all nations, and notably so of the chemist "Pasteur," of Paris, have clearly demonstrated that no organic being can come into existence except through an existing seed.

Florens says: "Since Redi (1688), no one any longer maintains the *generatio æquivoca* of insects; since Bearden (1853), no one that of the bee-worms; since Balbiani (1862), no one that of infusoria; and since Pasteur no one that of any animal. And such is also the case with plants." *Generatio æquivoca*,—that is, the doctrine that organic beings can spring forth from inorganic nature. Liebig, in an examination of Darwin's theory, says that only a few pedestrians in the field of natural science, some children in the knowledge of the natural laws, maintain this doctrine; but an earnest naturalist is satisfied with shrugging his shoulders at such simplicity. Darwin himself says in one of his lectures, published in the *Athenæum*, April 25th, 1863, p. 554: "Is there a fact or even an apparent fact that would favor the belief that inorganic elements could produce a living being without the co-operation of organic beings, simply by the influence of some known force? *Until now such a conclusion is incomprehensible to us.* They have blamed me for using the expression of the Pentateuch where the life-giving breath was introduced into a prototype; probably I should not have used such an expression in a work that should be purely scientific, but I think it not improper to say that we know just as much about the origin of life as about the origin of matter and force." And Quenstedt argues: "When to-day not even the smallest plant can be produced without having a pre-existing germ, what naturalist maintains that the whole beauty, vegetable and animal, up to man, was born from the dead womb of the earth?" The reason why some of those sciolists in the natural sciences continue to maintain this *generatio æquivoca* is given by Quenstedt in the following words: "To some the power of the Creator, giving life to the earth, is so absurd that they rather give themselves up to the most extravagant fancies in order to remain at least apparently the conquerors."

The Darwinists maintain that man was elevated from some genus of animals, and most commonly from one that is now extinct and of which no fossil remains have as yet been found. But this ambiguity is a very poor, a very shallow answer to questions and objections that are impossible to be explained in accordance with their theory. Darwin himself did not maintain in express terms the evolution of man, but this is only purposely waived, as von Cotta says the quotation above noticed. He is satisfied with saying that the idea of an organic species is not a limited one. Then he shows how from one species many varieties and even races can be produced in a comparatively short time, and especially when man assists the powers of nature by his intelligence, as we can see in the selection of animals and plants. Races, he says, are the beginning of new species, and he enumerates many races of animals which he says have almost specific differences. Through ever repeated crossings and changes, the organized beings reach a state where they are perfectly adapted to the surrounding conditions, and then they remain such for a greater or less duration of time. In this state, according to Darwin and his followers, they are new species. As causes of these changes Darwin names, first, natural selection, then nutrition and other conditions of life. Moreover the struggle for existence is also

one of the chief causes of these chances. By this the animal has the tendency to vary, and if the surrounding conditions are favorable to this variety the animal will survive and all other forms will perish sooner or later; this is called survival of the fittest by Herbert Spencer. From this the Darwinists have drawn the following conclusions: 1. The different species are only stages of evolution which are favored by the surrounding conditions. 2. There was once a time when there was nothing, and where organisms commenced to be produced from inorganic matter, somewhat in the form of a cell. 3. That evolution must go on still, since there is no reason why it should stop. 4. And lastly. That man can as well be developed into higher species just as *he* had been developed from a lower. That man is developed from the ape no one can doubt; for, exclaim in triumph the authors of "The Book of Inventions," "Darwin has proved through his researches that man is nothing else than the more gifted brother of the ape."

We repeat once more, Darwin never maintained this expressly, although it follows of necessity from his writings. But his followers have with a cynical impudence preached from the house-top that man is nothing else than the more gifted brother of the ape, and that in some cases man is even not more gifted than the ape; for example the body of the ape is built just as perfect as that of man, and there is no essential difference; the space enclosed by the skull differs just as much in the man with a small head from that of the man with a large head as that of the ape with the largest head from the man with the smallest. And if we take into consideration the mental faculties we meet the same argument. The mental powers of the greatest intellect exceed those that are lowest developed just as much as the lowest developed powers of man exceed the highest developed of the ape, and the highest developed of the ape from the lowest of the ape. This is, then, the conclusion they arrive at: Man, body and soul, is evolved from the ape because physically and mentally the difference between the lowest and highest developed man is just as great as that between the highest ape and the lowest developed man. What a profanation of the Creator and the creature! How diametrically their doctrine is opposed to Christianity we need not say. Its inventors are perfectly conscious of the fact; yes, it is this contradiction of their doctrine to Christianity that makes their doctrine so acceptable to them, for the destruction of Christianity is their direct end. But we do not want to be guilty of *odium theologicum*. So let us hear what men of science have to say about the admissibility of the doctrine.

The *generatio æquivoca* or the starting point in the evolutionary series is not accepted by a single earnest naturalist, for this mode of generation has not only not been proved by fact, but on the contrary has been disproved, as stated above, namely by Redi, Bearden, Balbiani, and Pasteur. The greatest pride, however, of the Darwinists is to maintain that they have succeeded in constructing in the laboratory different products out of inorganic matters, which were regarded before as the products only of organic matter. To which Liebig retorts: "What these amateurs call organic compounds are not so in reality, but simply chemical, which contain the elements of organic compounds. The taurine from the gall and that from the laboratory are not distinct; they have been both combined by chemical and not by organic powers. It is as clear as daylight that there are chemical forces working in the living body. Under the influence of a cause which is not chemical,

chemical forces may work in the organism. Only in consequence of this ruling cause and not out of themselves are these elements organized to form urine, taurine, just as the intelligent will of the chemist can organize them outside of the body. And so he will succeed in producing any combination, which possesses only chemical and not organic properties. But chemistry will never succeed in producing in their laboratory a cell or a muscular fibre, a nerve, in a word a real part of an organism or an entire organism possessed of vital powers." "And," adds Hettinger, "still less can they produce a real organic being which would perform all the functions of life, such as eating, developing, growing, and reproducing, just as all other organisms in Nature." Should the Darwinists even accept the "cell" as the starting point for organic life, they could not in any way fix upon a theory that would practically exclude the Creator. The simple cell can only find existence through a higher power than can be found in the organic world.

Natural researches do not know a time when organic beings were not very many, and greatly distinct species. The starting point of von Cotta, where the simplest evolution of organic life took place, natural history does not know; it exists only in the imagination of the Darwinists. As soon as the organic beings commenced their existence in reality, they were perfectly organized, and adapted to their situation, just as those which appeared later. Nowhere do we find that pure rudimentary form of the first organisms, and therefore the naturalist very reasonably concludes that the organic world never existed in such a state.

All the different kinds of organisms did not appear simultaneously. Geology demonstrates beyond a doubt that the different kinds of animals and plants have originated at times which often are very far from each other. But as the different species of plants and animals appear, we find them at once a complete whole. Natural researches do not show anywhere that the new species have been developed gradually and imperceptibly from the ancient species, and this during an immensely long period, for if such transformation would have taken place, as the Darwinists maintain, then we should find the transformatory forms among the fossil remains of animals. But that this is not the case the Darwinists themselves must acknowledge, even to their disadvantage, and an expert naturalist must draw the conclusion thence, that the new species did not originate from slow and imperceptible development, but have come into existence suddenly in their differences.

Within their species the different organisms are subjected to different sub-species and races. These variations come from selection and the influence of food, and other exterior conditions of life. Where Nature is left to itself, such races are formed slowly, but where man assists by his intelligence they appear quickly; and by his intelligence man can effect in a short time what would take immense time if Nature were left to itself. And how far these races may undergo changes may be seen not only in the case of the dog and terrubratula, but in several other cases of animals and plants. This is evident to all when we think of the belemnites, ammonites, the rose and the pink, etc. But however great these changes may be, they are never such as to produce a new species.

In regard to man, all true naturalists regard him as an island in the animal kingdom to whom there is no bridge reaching from the brute. Man possesses a self-conscious soul gifted with free will, and by this he differs as much

from the animal kingdom as the animal from the plant and the plant from the mineral. Even bodily, man is so distinct from all animal species that no Darwinist earnestly maintained his descendance from an immediate animal species. In this case they always take refuge in some extinct species of ape, out of which, by crossing, the two species of man and ape were produced. True enough no one as yet has found this grandfather of man and ape, but the more his existence is assumed as true in the theory of the Darwinists. And such fancies we are called on to regard as exact natural researches! Every naturalist must clearly see by clear facts that this is only idle talk, and therefore it cannot at all be accepted that man, body and soul, was gradually developed from the brute. The statement of the Bible always holds good: God formed man of the slime of the earth: and breathed into his face the breath of life.

M. Porcius Cato.

Among the many specimens of character with which Roman history furnishes us, there is none more identical with that of the old Roman than Cato.

M. Porcius Cato was born in 232 B. C., at Tusculum, where he spent his youth until his seventeenth year in pursuits of an agricultural character; here frugality, temperance, economy and sternness were the distinguishing characteristics of his conduct. The second Punic war had broken out, and Hannibal had invaded Italy; Cato took up arms for the defence of his country; at seventeen he served under Fabius Maximus at the siege of Capua—five years afterwards he engaged in the siege of Tarentum. After the war, Cato returned to his farm. Near him was the cottage of Curius Dentatus, whom he passionately admired, and from whom it is probable he imbibed that admiration for frugality and the sterner virtues. Taking Curius as a model, he applied himself to husbandry with increased ardor. In the morning he went to the small towns in the vicinity, where he defended the causes of those who applied to him for assistance, after which he returned to his fields, with a plain cloak over his shoulders; there he took part in the same labors with his servants, in fact eating at the same table with them. Valerius Flaccus, who lived in the neighborhood, perceiving the high moral character and great abilities of Cato, persuaded him to go to the capital, where, by his aid and influence and by his own austere energy of character, Cato soon became distinguished. His chief ambition was that of a military man, and at thirty he was sent as military tribune to Sicily; the next year he was made quaestor, and was connected with the army which Scipio Africanus was to lead into Africa, at which time there arose that hatred and rivalry between Scipio and Cato which continued until their death. On his return Cato accused Scipio of extravagance, and though he failed in sustaining his charge his manifest zeal for the welfare of the republic gave him great influence among the people. Five years after his return from Africa he went to Sardinia where by his integrity, justice, and faithful administration of affairs he acquired still greater influence. Here he became acquainted with Ennius, from whom he learned the Greek language. He attained the consulship in 193 B. C., and shortly afterwards was called to Spain to quell an insurrection in that country, where, although he reduced the Spainards to submission and received the honors of a triumph at Rome, he laid himself

open to the charge of cruelty. In the war against Antiochus he accompanied the consul Manius Acilius into Thessaly and by an act of consummate military skill decided the battle; for this the consul openly embraced him and said that the Roman people could not reward him in a manner commensurate with his merit. Seven years afterwards he was elected censor, though the nobility strenuously opposed his election, well knowing that their conduct would meet with the censure it deserved at the hands of Cato, whose inflexible rigor they dreaded. Although his severity in some cases was uncalled for, yet on the whole his conduct seemed dictated by his love of good and his ardor for the preservation of the simplicity of earlier days. When he resigned the censorship the people erected a statue to him, with an inscription testifying his faithful discharge of the duties of his office.

Cato's attachment to the old public morals is distinctly seen in his persuasion of the Senate to dismiss Carneades lest the Roman youth might lose their martial vigor in the study of philosophy. The last act of his public life was an embassy to Carthage to settle a dispute between Massinissa and the Carthaginians. Astonished at the rapid recovery of Carthage from its past misfortunes, he became jealous of a state which might rise to be the equal, perhaps the superior of Rome, and hence he ever urged on the Romans the necessity of the destruction of Carthage and always finished his speeches with the well-known words: "*Praeterea censeo Carthaginem esse delendam.*" He died in his eighty-sixth year according to the most reliable authorities.

In literature Cato has reached an eminence corresponding to his military glory. His first work is his "*De Rustica*," a work embracing the rules of agriculture, but which is written in a dry and brief manner. He wrote one hundred and fifty orations, and a work on military discipline, neither of which are extant. Cicero speaks very highly of the orations which were extant in his time; he gives the preference as an orator to Cato over all the Romans, and says that his faults were less the result of his own deficiency than of the uncultivated state of the language. Cato's greatest work is his "*De Originibus*" which is not extant—a loss which the historian must ever deplore. The first book contained the exploits of the kings of Rome; the second and third books treat of the origin of the various states of Italy, whence the name of the whole work. The fourth and fifth books embrace the first and second Punic wars, and the last two books treat of the different wars of the Romans till the time of Sergius Galba. This work, which was the only one of its kind, is one which would have been of great value to the historian, and would resolve the many difficulties with which the early history of Rome is beset. Cato wrote on medicine, and also a "*Carmen de Moribus.*" His style in all his works was very concise, which well accorded with his sternness of character.

In private life, Cato exhibits nothing but a rigor which he carried to an extravagant degree; while in public life he appears in a different sphere, and the qualities which in private life did not elevate the individual, in public were the ornaments and excellencies which conferred honor and distinction on their possessor. Livy has given a complete but brief picture of the character of Cato, though perhaps slightly mixed with that partiality which Livy was wont to extend to the great men of his own country. "In this man, so great was the energy of mind and genius that in whatever place he might have been born he would have made fortune his own. He was deficient in no art either

private or public. He was equally skilled in civil affairs and agricultural pursuits. Some, jurisprudence has exalted to the highest honors; some, eloquence; some, a military career; but the genius of this man was so versatile that you would have thought that he was born for that alone in which he was engaging. In war he was most brave, and distinguished in many remarkable battles; afterwards, as supreme commander, he attained great distinction. If you would consult the law, he was the most skilled; in pleading a cause, the most eloquent; neither is he one whose eloquence lives only during his lifetime—one of whose eloquence no monument remains—but his eloquence devoted to literature of all kinds will ever remain. He was without doubt of a stern mind, a harsh and immoderately free tongue, but of a mind unslaved to irregular desires, of rigid innocence, and a despiser of favor and riches. In frugality, in perseverance, in labor and danger he manifested an almost steel body and soul, which old age, which conquers all things, could not enfeeble." Cato was a man of wonderful natural ability, exhibiting rare traits as a statesman, an orator, a historian, a military commander, and a distinguished writer in many departments of literature. His character presents that singular mixture of the old Roman, and his purity of morals entitles him to the designation of a good man, as he corresponds in all particulars to the *bonus vir* of the Romans. Cato was the most remarkable of the old Romans. As a military commander he was perhaps inferior in sagacity and tact to Scipio, yet his victories have made him distinguished among the commanders of his time. His literary fame, however, is far more permanent.

L. M. P.

Mozart and Haydn.

Haydn and Mozart were sincere Christians. In their lives as in their music, we find that order, nobility, sweetness, and purity which characterize true religious music. The great Haydn did not fear to declare that he considered the Rosary as the principal secret of his serene and happy inspiration. When he felt cold, or retarded by insurmountable difficulties, he arose from the piano and recited his beads, and received through his prayers the gift which he wished to present to God. At the commencement of all his compositions he wrote, *In nomine Domini*, and at the end of each, *Laus Deo*. Mozart, the Raphael of music, from his childhood until his death, wonderful in his incomparable *chefs d'œuvre*;—Mozart, bearing the triple burden of humiliations, poverty and genius, at Salzburg under the servitude of a tyrannical patron, at Paris in the society of Grimm, at Vienna amid the seductions of brilliant success, ceased not for a moment, amid his joys and sorrows, to be an humble and fervent Catholic. He prayed, received the Sacraments, and said his beads. After his greatest triumphs at the opera, he invariably recited his beads in thanksgiving for his success. As an evidence of his admirable religious sentiments, we extract the following letter to his father, from his correspondence published by the Abbé Goschel. "As death, after all, is but the end of this life, I have for many years been so familiar with this true friend of man, that far from finding anything sad or appalling in the thought, to me there is nothing sweeter or more consoling. I thank God for having granted me the grace of recognizing death as the key of our true beatitude. I never retire at night without thinking that, as young as I am, I may never see the coming day. And nevertheless, not one of my friends can say

there is anything sad or mournful about me. I return thanks to my Creator every day for this happiness, and I wish that all mankind could enjoy it as I do." The coming day, which Mozart awaited with such manly courage, was not long delayed, and it found him as grand and noble in his faith as in his genius. He received the last Sacraments with the greatest fervor, and, with his beads on his pillow, passed from life with a smile on his face, without giving one sigh of regret to the world or the brilliant future it held out to him. Such was the man of whom Haydn said: "I declare before God, and as an honest man, that I regard Wolfgang Mozart as the greatest composer that ever lived."

Scientific Notes.

—The world of science has recently suffered another loss in the death of David Forbes, F. R. S., the geologist, at the early age of forty-eight years.

—Some fifty years ago two gangs of workers in a Belgian coal-mine were at variance, and one party made a fire so as to smoke out the other. The coal in the mine became ignited, and it continues to burn down to the present day. Efforts have been made again and again to extinguish the fire, but in vain. Some of the American mines have been burning now for upwards of twenty years.

—Between Nice and Monaco is a locality so unhealthy that the Paris, Lyons & Mediterranean Railway Company have been obliged to change every two or three months the watchman at the crossing there. Plantations of the eucalyptus have been formed at this place, and at present the same watchman has resided there for several months with his family without experiencing the least inconvenience.

—A Hungarian officer recently experimented at Pesth with an apparatus designed to enable a horse to cross a river without sinking. The officer mounted his steed on the Buda side of the Danube, and actually accomplished the feat of swimming the river on horseback at its broadest part, with a rapid current running. He kept the horse's head up splendidly while crossing, which occupied about twenty minutes. The military men present were pleased with the invention.

—A French paper says that "an American company proposes to introduce fur seals from Alaska into Lake Superior. The temperature of the lake is considered to be sufficiently cold for the purpose, and the company hopes to obtain from Congress and the Canadian Parliament an act protecting the creatures from slaughter for twenty years, after which time it is supposed they will be sufficiently acclimatized and numerous to form subjects of sports." As the fur seal is a marine animal and Lake Superior is a body of fresh water, the success of the experiment and even the authenticity of the story is at least doubtful.

—This is certainly the era of explosions. Of all peaceable things on board of a man-of-war the water-tank might be supposed least likely to go off with a bang. But the unexpected was precisely the thing that happened, when a workman brought a lighted candle near the water-tank of H. M. torpedo ship the *Vesuvius*. An explosion occurred that tore open the side of the tank. Investigation showed that a galvanic action had previously taken place between the water, the zinc, and the iron,—the tank being made of "galvanized iron,"—and a quantity of hydrogen from the decomposed water had been imprisoned in the tank. People who have cisterns of galvanized iron will please take notice.

—There is joy in the scientific world, for Fermat's celebrated theorem has been demonstrated, having lain for for more than two centuries announced, but not proved. Euler, Dirichlet, Legendre, and, last of all, Lame, the greatest of living French geometers, had attempted it in vain; the Academy had offered a reward of three thousand lire to the genius who should demonstrate it, and then, in 1839, had withdrawn the offer, as the theorem had been declared undemonstrable. Prof. Paolo Gorini, of Lodi, in Italy, has succeeded at last in the great task, and has become a lion. That the public may understand how monstrously impor-

tant and difficult was the work, it is only necessary to state that the theorem is that " x to the m th power plus y to the m th power equals z to the m th power."

—Prof. C. V. Riley, who has eaten grasshoppers cooked in various ways, asserts that they are not bad to take. To judge from his description of the roast, fry, or fritter, the popular objection to eating the jumpers is founded on ignorant prejudice. Now, if the insects actually grew on the green things that they feed upon, as a vegetable, not an animal product, they would be regarded as a choice luxury. Perhaps such a post-mortem honor awaits certain caterpillars in New Zealand. Mr. F. T. Newberry recently presented some specimens of these curiosities to the California Academy of Sciences. The caterpillar has been originally buried as an egg or larva, three inches below the surface of the ground. There it was seized by a parasitic plant of rapid growth, and thenceforth became as effectually "translated" as was Bottom the weaver. The outlines and markings of the caterpillar are preserved, but its new life is that of a vegetable. A curious, furry, ornamental top is developed, as it grows head uppermost. The interior is white and its fibre is like that of the crust of a coconut. The plant is of a fungoid type and attains a height of three or four inches.

Art, Music and Literature.

[For this column, we would be very happy to receive from publishers, announcements of books which they have in press. These announcements should be as concise as possible, merely giving the names of the books, the authors and the publishers.]

—The latest sensation in Warsaw is a four-act Polish opera, "Stradiota," by Munchheimer.

—Johann Strauss has been invited to give two concerts in Madrid, but was compelled to decline.

—A collection of papers by Prof. Liebrecht is to be added to the increasing literature of folklore.

—Jansen, McClurg & Co. are about to issue a unique little volume for children, the effort of a Chicago young lady.

—Sir John Lubbock has a catholic mind. His papers in the current London monthlies are on the imperial policy of Britain and on the habits of ants.

—Mme. Erard has just opened a new concert hall in Paris, which will be offered gratis to any competent artist who chooses to give performances there.

—The collected writings of Mr. John Sheehan, whose name is familiar as that of a friend and fellow-worker of of Father Prout, will shortly be published.

—Macmillan & Co. will publish at once a work by Mr. Edward A. Freeman on "The Ottoman power in Europe; its nature, its growth, and its decline," uniform with his "History of the Saracens."

—Mr. Charles Wyndham's crowning achievement, this season, at the London Crystal Palace, was the production of "Alcestis." The English version is an adaptation, by Mr. Frank Murray, of Dr. Potter's translation of the original.

—Dean Stanley said recently, speaking of Milton, that "he was not mentioned by Clarendon, the historian of his time. This seemed curious; but it had happened over and over again, and was almost a law, that the most eminent man of his time was hardly ever mentioned by the chief historian of the time."

—P. O'Shea, of New York, has in press a volume of poems entitled "Beside the Western Sea" by Miss Harriet M. Skidmore, well known to the Catholic reading public under the *nom de plume* of "Marie." Many of her poems have appeared in the *Ave Maria* from time to time, and have been much admired.

—A native Hindoo scholar, Ram Das Sen, has published a notable volume of *Aitihasika Rohasaya* (which being interpreted, is "Historical Essays"), containing important papers on "The Vedas," "Buddhism," "The Pali Language and Literature," "Jainism," "The Era of Salivahana," "The Indian Stage," etc.

—Matilda Heron wrote a very complete autobiography several years ago. The publisher to whom it was submitted returned it for revision, declaring that it was too sombre and must be brightened. Miss Heron accordingly revised and altered it, and it will possibly be printed soon. It is full of anecdotes of the stage.

—"The Flying Dutchman" and "Lohengrin" were performed at the New York Academy of Music last week, under the direction of Herr Adolph Neuendorff, with effects intended to be copied after those employed at the Bayreuth festival last year. These fell flat upon the audience, through the conventional character of the house.

—Miss Lillian Dunton, formerly a teacher in the Portland (Me.) high school, and who has been pursuing the study of music in Italy for three years, on the 6th of last January made her first appearance on the stage of the Fondo theatre at Naples as Eleanora in the opera of "Trovatore." The Italian newspapers have warm praises for her dramatic and vocal powers.

—A young American soprano (Mrs. J. B. Polk) has recently appeared at Malta under the name of Genlia Mario in the opera of "La Traviata," and has achieved a marked success. On the morning after the performance the English governor called upon the debutante to congratulate her upon her success, and during the engagement the American flag was hoisted over the opera-house in her honor.

—A brochure, entitled "The Catholic Press in Europe in 1877," which has just appeared in Wurzburg, gives the following particulars as to the number of Catholic publications in the German Empire: Hesse produces 11, with 75,500 subscribers; Baden, 12, with 37,400; Wurtemberg, 11, with 42,700; Saxony, 3, with 2,000; Bavaria, 54, with more than 380,000; and Prussia, 144, with at least 500,000 subscribers.

—The Rev. W. R. Alger's biography of Edwin Forrest, soon to be published, will contain many new anecdotes of the great actor, and much valuable discussion of the principles of dramatic art. Mr. Forrest intrusted to him sixty large folio volumes of newspaper articles relative to his dramatic career. These contain upward of 30,000 notices, all of which Mr. Alger read, as a preliminary to the composition of his biography.

—The Dutch propose holding an international historical exhibition this year at Amsterdam during the months of June, July, and August. One of the groups of exhibited articles will display the graphic art in five important divisions, viz.: typography, lithography, photography, foundry, and wood-engraving. A special space has been set apart for the typographical treasures of Holland, and will contain some of the earliest specimens of the art in that country.

—The students of S. Salvatore in Rome are educated as chaunters for the great Basilicas. The institution was founded by Pius IX, who is a lover and appreciator of music. They lately presented him an address and sang some choice religious pieces before him. The institution is directed by the choir-masters of St. Peter's, St. John Lateran, and St. Mary Major's. The Pope was well pleased, and told them they would live yet to sing the canticle of Moses rescued from the Red Sea.

—The well-known author of politico-ecclesiastical works, William Maziere Brady, has just published the third and concluding volume of his valuable work on "The Episcopal Succession in England, Scotland and Ireland, from A.D. 1400 to 1875." In the previous volumes Mr. Brady has given the list of the Bishops who filled the various dioceses in the three countries since 1400; but in this, which is written in a very interesting style, he has gathered from original documents the history of the re-establishment of the Hierarchy in England and the appointment of Vicars-General in Scotland. He also enters deeply into the vexed question of Anglican Orders.

—The Emperor of Austria has donated a splendid window of stained glass to the German Church del Anima in Rome. It is from the well-known factory of Neuhauser in Inspruck, and was executed after a design of Saltz, an artist of great fame in Europe. The reason of this donation is of historic interest. An envoy of the Emperor Rudolph II, who was in Rome in the year 1596, promised to induce his master to make an imperial present to the church for the kind attendance bestowed on him during his recent illness in the

Hospital del Anima. It was Mgr. Kutchler, the present Archbishop of Vienna, who reminded the Emperor Francis Joseph of this historical incident, and the window was ordered at once.

—The death of James Burton Robertson is announced. This distinguished man was appointed by the Very Rev. Dr. Newman Professor of Modern History, almost at the foundation of the Catholic University, and has filled that chair, and subsequently the Professorship of English Literature until his death. His merits as a literary man and as a professor of a great Catholic centre of learning were known at home and abroad. The Holy Father, Pope Pius IX, honored him a few years since by conferring upon him the degree of Doctor in Philosophy; and Queen Victoria, in recognition of his literary labors, granted him an annual pension on the recommendation of Mr. Gladstone. He was the author of several works of great merit.

—Among the books at the forthcoming Caxton Exhibition in Stationers' Hall, London, will be "The Boke of Tulle of Old age—Emprynted by me simple persone William Caxton into Englysshe as the playisr solace and reverence of men groving in to old age the xij day of August the yere of our Lord M.cccc. lxxxj." Also "The Polycronycon conteyning the Berynges and Dedes of many Tymes in eyght Bokes Imprinted by William Caxton after having somewhat chaunged the rude and olde Englysshe, that is to wete certayne words which in these Dayes be neither usyd ne understanden. Ended the second Day of Juyll at Westmestre the xxij yere of the Regne of Kynge Edward the fourth, and of the Incarnacion of oure Lord a Thousand four hundred four Score and twayne." Caxton seems to have entertained conscientious doubts with regard to the spelling of his own Christian name, as may be gathered from the title of "The Chronicles of Englonde Empted by me Wyllyam Caxton thabbey of Westmynstre by london the v day of Juyne the yere of thincarnacion of our lord god m. cccc. lxxx." Some of Wynkyn de Worde's works may also be forthcoming such as "The Descripcyon of Englonde Walys Scotland and Ireland speaking of the Noblesse and Worthynesse of the same Fynvsshed and emprynted in Flete Strete in the syne of the Sonne by me Wynkyn de Worde the yere of our lord a M.ccccc. and ij mensis Mayiic."

—The telegraph brought the news the other day of the death, near Augusta, Ga., of Mme. Octavia Walton Le Vert. This lady's grandfather, George Walton, a native of Prince Edward County, Virginia, was one of the Signers of the Declaration of Independence, and afterward Governor of Georgia and a member of the Supreme Court. Her father, George Walton, was a Governor of Florida, having removed to that State soon after its incorporation in the Union, and the capital, Tallahassee, was named in deference to her taste. When Gen. Lafayette, who was a warm friend of her grandfather's, visited Mobile in 1825, he was much impressed with Miss Walton's charms of person and manner, and predicted for her a brilliant career. The prophecy was amply fulfilled. During her sojourn in the chief cities of America and Europe in later years she was everywhere courted and admired, and enjoyed the friendship of some of the most distinguished men of letters of her time. Washington Irving was very fond of her society, and Lamartine induced her to write a book of "Souvenirs of Travel," which proved very successful. In 1836 Miss Walton married Dr. Henry Le Vert, of Mobile. During the administration of President Jackson she passed a good deal of time in Washington, attending the sessions of Congress, and taking notes of the debates of that exciting period. When the civil war was imminent, Mme. Le Vert used all her influence to counteract the secession movement; but during the hostilities she stayed in Mobile, doing what she could to relieve the distress of the sick and wounded soldiers. At the close of the war she appeared in Washington as a petitioner for the pardon of Gen. Beauregard, and later she took up her residence in New York, where her loss will be deeply mourned.

—Consider your intellect as a field covered with brambles and thorns, whose soil underneath is excellent. Turn over useless turf—sow the fertile ground.—Mgr. Landriot.

Books and Periodicals.

—The April number of the *Folio*, published by White, Smith & Co., Boston, has been received. It is filled with news and gossip of music and musicians.

—The following are the contents of the *Catholic Record* for March: I, The Royal Placitum; II, Orvieto; III, Joseph Bennett's Lenten Discipline; IV, Robert Emmet's Speech to the Irish Patriots just previous to their Intended Rising; V, Religion and Heroism; VI, Messina and Catania; VII, Behold, Thy King Cometh; VIII, Birth of Plants; IX, The Onyx and the Cameo; X, Reflections of a Nervous Man; XI, A Lenten Laud; XII, Cardinal Manning's Sayings on Subjects of the Day; XIII, Editorial Notes; XIV, New Publications. The article by Miss Starr is especially good.

—The contents of the *Catholic World* for April are: I, Nagualism, Voodooism, etc., in the United States; II, St. Francis of Assisi (Poetry); III, Six Sunny Months; IV, Natalie Narischkii; V, Up the Nile; VI, Letters of a Young Irishwoman to Her Sister; VII, Presbyterian Infidelity in Scotland; VIII, How Percy Bingham caught His Trout; IX, Evolution and the Copernican Theory; X, A Waif from the Great Exhibition, Phila., 1876 (Poetry); XI, English Rule in Ireland; XII, Teunyson as a Dramatist; XIII, Anglicanism in 1877; XIV, The Ashes of the Palms (Poetry); XVI, New Publications.

New Music.

POPE PIUS IX JUBILEE HYMN, Solo or Duet, with Piano Accompaniment, 30 cts.; Chorus, with Orchestra Accompaniment, \$1.00; Trio, with Piano Accompaniment, 35 cts.; Chorus for male voices, 25 cts. New York: J. Fischer & Bro., 226 East Fourth St.

This Jubilee Hymn in honor of Pope Pius IX deserves a wide circulation, and we expect that it will be sung throughout the land on that day when the Pope celebrates his golden jubilee. The German words were written by Rev. P. J. Mohr, S. J., and translated into English by the gifted poetess, Miss Eleanor C. Donnelly. The music is in good keeping with the subject which inspired it, simple and grand, and capable of the highest effect.

NEW COLLECTION OF PIECES FOR BENEDICTION. New York: J. Fischer & Bro., 226 East Fourth St. Price, 25 cts.

The pieces in this new collection of music are all approved by the St. Cecilia Society, which is a guarantee that they are not too worldly for a Catholic church. They were composed by such authors as Palestrina, Frey, Stein, etc., and this is a proof that the music is of no inferior quality. Most of the selections are such as more humble choirs may attempt, though to bring them out in their completeness a full choir should take them in hand.

—Even with the greatest facility of mind a child can do nothing without labor, nothing good, nothing solid, nothing durable. He will be like unstable ground, with out resisting cultivation, but also without depth, and which in the end at the time of harvest will have produced nothing.—Mgr. Dupanloup.

—Light, which travels with amazing velocity, requires eight minutes to reach the earth. Sound would require fourteen years to travel from the sun to the earth, so that if we saw an explosion at its surface, it would be fourteen years before we could hear it. But if we could place a rod of iron from the earth to the sun, and that was struck with a hammer on one end, the sound would reach the opposite end in about eleven months. But perhaps the most singular illustration of the sun's distance was drawn from the human economy. Sensation took a certain time to travel to the nerve centres; and if we could imagine a human infant with an arm long enough to reach the sun, it would take one hundred and fifty years for the sensation to reach him after burning his fingers; in other words, he would be dead several years before the sensation of burning could reach him. The sun's distance was so inconceivable that it was only by making such comparison we could form any idea at all of it.—Prof. Young.

Notre Dame Scholastic.

Notre Dame, March 24, 1877.

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Holy Week.

To-morrow, Palm Sunday, the first day of Holy Week, which is consecrated to the special commemoration of our dear Lord's Passion and death, is so called from an ancient custom, still retained by the Church, of solemnly blessing palms, or, where they cannot be obtained, boughs of trees, which are distributed to the people, who bear them in their hands, in remembrance of the triumphant entry of our Saviour into Jerusalem six days before His sacred Passion, when the multitude, as the Gospel relates, "spread their garments in the way: and others cut down boughs from the trees, and strewed them in the way. And the multitudes that went before, and that followed, cried, saying: Hosanna to the Son of David, Blessed is He that cometh in the name of the Lord." (Matt. xxi, 8, 9.) Alas! how soon the cry: "Crucify Him! crucify Him!" will be heard from the same lips that now sing hosannas. After the blessing of the palms, there is a procession to commemorate this event; which, being formed in the sanctuary, proceeds to the vestibule, and the door of the church is shut to signify that before the redemption the gates of heaven were barred against sinful man; presently the cross-bearer knocks with the cross at the door, which being opened signifies that through the instrumentality of that sacred symbol heaven's portal was no longer closed. The procession then returns to the sanctuary singing the beautiful hymn beginning "*Gloria laus et honor*," which is said to have been written about the year 818, by Abbot Theodulf, when in prison at Angers for taking part in a conspiracy against Louis the Pious, and sung by him when that prince passed in procession under his prison walls. The words and music so touched the good monarch's heart that the monk was liberated, and the hymn was afterwards adopted by the Church.

During the Mass the history of the Passion, from St. Matthew, chaps. 26, 27, is sung by three deacons, one of whom personates our Lord, another the Evangelist, and the third the maid-servant, while the choir takes the part

of the rabble. At these most solemn words, "*Jesus autem iterum clamans voce magna, emisit spiritum*—Jesus crying with a loud voice, yielded up the ghost," all kneel to meditate for a few moments on that awful spectacle when "the veil of the temple was rent, and the earth quaked, and the rocks were rent, and the sun was darkened." The Epistle on this day is taken from that of St. Paul to the Philippians, chapter 2.

At Vespers the touching hymn "*Vexilla Regis*" is sung. It would require much space to speak of all that is interesting and beautiful in the ceremonies of Palm Sunday. All who have the happiness and privilege of attending the ceremonies of this and the other days of Holy Week should be in possession of suitable books, in order that they may understand them, and profit by the commemoration of our beloved Redeemer's Passion and precious death, dear to every Christian heart.

The Office of *Tenebræ*, which is chanted or recited on Wednesday, Thursday and Friday of Holy Week, consists merely of the *Matins* and *Lauds* of the Office proper to these three days. It is called *Tenebræ* (darkness), because for three centuries of persecution and concealment the Christians chose the hour of midnight as the most secure time for the performance of those sacred rites which continued to be celebrated at that solemn hour for many centuries; the time is now generally anticipated, except in the old religious Orders, which still retain the custom of the primitive ages of the Church. The name of *Tenebræ* is, however, still preserved in remembrance of the midnight prayer of the early Christians. While the Office is being chanted, fourteen yellow lights, arranged on a triangular candlestick, are extinguished, one by one, after each psalm, leaving only the white one at the summit lighted. In the same manner, after every second verse of the *Benedictus*, one of the candles on the altar is put out, till all are extinguished, which represents, in a typical manner, the entire abandonment of our Blessed Saviour during His sacred Passion. Our Lord is represented by the white candle at the top of the triangle, which during the *Miserere* is taken down and concealed behind the altar until a slight noise is made to signify the convulsed state of nature at the time of our Saviour's death, when it is replaced on the candlestick, to remind us that our Lord's divinity was never separated from His humanity. The lessons and prophecies chanted during the Office are taken from different parts of Scripture and from the Fathers of the Church.

The Thursday of Holy Week is called Holy Thursday, and also *Maundy Thursday*, from the *Mandatum* or command given by our Lord for washing the feet. On this day the Church honors the anniversary of that day on which Christ instituted the most august Sacrifice of the Mass. In the week especially dedicated by the Church to sorrow, we are allowed one day on which to rejoice. It seems as if the Church would, even while she mourns, bid us lift up our hearts and be glad because of the glorious favors shown unto the faithful by Christ. It is for this reason that the Church veils the ornaments in white which erewhile were covered with purple.

While the "*Gloria in excelsis*" is sung on this day, all the bells of the church are rung and then they remain silent until the repetition of the "*Gloria*" on Holy Saturday. The mystical meaning of bells is that they are preachers. They remain silent during that time in which our Lord suffered His Passion, because when He was seized the

Apostles and disciples were scattered and remained silent. On this day two particles of the Host are consecrated. One of these is consumed at the Mass; the other is carried in solemn procession to a repository at a side altar, where it is kept until the next day, when it is consumed at the Mass of the Presanctified.

All persons about Notre Dame are familiar with processions, and for this reason we need say nothing of the procession on Holy Thursday.

As we have before said, the Blessed Sacrament is carried to a repository at a side altar. This repository is commonly, but improperly, called the sepulchre. The Church does not, then, call upon us to reflect upon the death of Christ, nor are we to picture to ourselves our Saviour sealed up in the tomb. Were such the intention of the Church she would have the altar draped in black—we would have some of the emblems of death placed before our eyes. But the repository is covered with white. No signs of grief or death are to be seen. We are to regard our Lord as on His throne of glory. The Church celebrates the death of the Redeemer on the morrow. She now places Him on a throne that the faithful may indulge their devotion towards the most Holy Eucharist. And while she adorns with flowers and costly ornaments the place where the Lord reposes, she leaves the principal altar stripped of all ornaments, to exhibit the desolation of the Passion.

The washing of the feet, or *Mandatum*, as it is called, takes place generally in the afternoon. This custom is very ancient in the Church. Indeed no period since the days of the Apostles can be fixed upon for its introduction. Most writers agree in holding that the ceremony was continued from the time of our Lord and His Apostles. The number of persons whose feet are washed differs according to the special rites of each particular church. But all now agree in selecting some twelve or thirteen persons; we believe that at Notre Dame the custom exists of washing the feet of thirteen, members of the Sodality of the Holy Angels. Pope Zachary, in the year 742, decided that this ceremony might be performed in convents—the nuns washing the feet of each other.

All nations, save the English alone, call the Friday of Holy Week Holy Friday. We, more appropriately, call it Good Friday. This day has from the first ages of the Church been held as a day of sorrow and mourning. It was in the early ages styled the Passover, and such was it called by Tertullian, because on that day Christ, our Passover, was slain. The Essenians or Ascetics of Egypt gave this time up to fasts, watchings, etc. On this day when the sacred ministers approach the altar they prostrate themselves upon the floor. A chanter sings a lesson from the prophecy of Osee, in which our Lord calls upon the people for repentance. The subdeacon sings a lesson from Exodus, describing the institution of the Passover, which is, in a great manner, prophetic of the death of Christ. The Passion of our Lord, as related in the Gospel of St. John, is sung by three deacons, with nearly the same ceremonies as on Palm Sunday. On Good Friday, the anniversary of the day on which Christ laid down His life in expiation of the sins of the world, the Church prays for all persons. First, she prays for the Church, then the Pope, the Bishops-Priests, Deacons, etc., of the Church, then for the catechumens; she beseeches God to remove all error, all disease and famine, to liberate all captives, and bring the wanderer home. She prays for heretics and schismatics, for the Jews, and for the pagans. When praying for the Jews the min-

isters and people do not bend the knee, because on this day the Jews bent their knees in mockery and derision before our Lord, making Him the mere shadow of a king. After these prayers, the cross is uncovered and exposed to the homage—not the worship—of the faithful. This ceremony brings to the minds of the devout the whole history of the Passion and death of our Saviour, and there, at the foot of the Cross, they can make some slight reparation for the indignities daily heaped upon our Divine Redeemer.

This ceremony having terminated, a procession is formed, which moves to the repository wherein the Blessed Sacrament is kept. With due ceremony It is carried by the celebrant to the High Altar, the choir singing the hymn, "*Vexilla Regis prodeunt.*" There is no consecration of the Host on Good Friday. The reserved Host is then consumed by the priest, and the ceremonies are called the Mass of the Presanctified because the Eucharist was previously consecrated. After the Mass of the Presanctified, Vespers are said in choir. This ends the ceremonies of Good Friday.

It was anciently a custom to examine for the last time, on the morning of Holy Saturday, the catechumens. Those who proved themselves fit, received their final instructions before evening. About the setting of the sun the Offices were begun. These extended until about the middle of the night. Baptism and Confirmation were administered, Mass celebrated, and Holy Communion given. The faithful then returned home or remained during the balance of the night occupied in prayer. For this reason all the offices of this day refer to night and end with the evidences of the Resurrection, which took place at a very early hour the next day. The Church now has these offices commence on the morning of Holy Saturday instead of the evening. This departure from the ancient discipline took place about the year 600.

As the lights had all been extinguished; it was necessary to procure fire again for the purpose of lighting the church. The manner of obtaining it has always been the same. It has always been usual to obtain it from flint on Saturday, and to bless it. All the old fires have been extinguished and the new fires signify the Resurrection of our Lord and the progress of His doctrine over the earth.

A large candle formed of wax is blessed on this day. This is called the Paschal Candle. The ceremonies of blessing the Paschal Candle were originally confined to basilicas; but Pope Zozimus extended to all churches the faculty of performing them. Five grains of incense, having been previously blessed, are placed in the candle in the form of the cross. These represent the five wounds of our Lord. The candle is blessed by the deacon while singing the exquisitely beautiful canticle *Exultet*, written, it is supposed, by St. Augustine. The deacon is vested in white, as the angel announcing the Resurrection; the other ministers are in violet, to exhibit the grief of the Apostles. The deacon lights the Paschal Candle with the new fires. This candle is then burned at all the principal offices of the Church, from Holy Saturday until Ascension Day. After the Paschal Candle is lighted all the lamps of the church are lighted also.

On the conclusion of this ceremony the twelve prophecies are sung. The deacon then vests in purple. On the conclusion of these the ministers bless the water at the baptismal fonts, the litanies are then chanted, and the ministers retire and vest for Mass. At the *Gloria* of the Mass the bells begin ringing and the organ is played, because

Christ has again risen. The *Agnus Dei* is not said, because of the silence of the holy women going to the sepulchre. The *Pax* is not given, because Christ has not yet shown Himself to His Apostles, nor greeted them with the salutation of peace. After the Communion of the priest Vespers are chanted, and the ceremonies of Holy Saturday are ended.

Personal.

—Wm. Walker (Commercial), of '72, is living at Reno, Kansas, engaged in commercial pursuits.

—Mrs. Col. Dunbar, of Waukesha, Wis., and Mrs. Dennehy, of Chicago, visited Notre Dame on St. Patrick's day.

—Mr. Stewart Hastings, of Leavenworth, Kansas, and Edwin Hastings, of Indianapolis, Ind., visited Notre Dame on Tuesday last.

—Hon. Thos. A. Corcoran, of '64, responded to the toast of "Our Sister Societies" at a banquet in Cincinnati, O., on St. Patrick's day.

—R. Maas, of '76, stopped for a couple of days with us this last week. He was on his way home from Montreal where he has been studying medicine. He is in the best of health.

—Among the visitors at Notre Dame about the end of last week were Mrs. M. Hagan, and Miss K. Hagan, of Ohio; Rev. H. Banwell, of Port Huron; Frank Kuill and D. M. Coonley, of South Bend.

—At Burlington, Iowa, John H. Gillespie, of '72, Wm W. Dodge, of '74, and John J. Fleming, of '66, took respectively the characters of "Handy Andy," "Squire Egan," and "Mr. Furlong," in the play of "Handy Andy," on St. Patrick's Day.

—Among the visitors here on St. Patrick's Day was Mrs. Seymour and her sister, of Chicago. While here, Mrs. Seymour favored us with several specimens from her large and varied *repertoire* of classic music. She possesses a clear, beautiful voice, well trained and at perfect command, and capable of producing the finest effect.

—We were pleased to see Mr. and Mrs. Faxon of Chicago at the Columbians' Entertainment. We are always pleased to see our friends from Chicago, and hope that Mr. Faxon may find it convenient to call frequently. Harry Faxon, of '76, is now with A. T. Stewart, Wabash Ave., where he is only too glad to see any of the old boys.

—James Daley, of '58, a member of the firm of Henrotin, Daley & Co., Chicago, has been nominated for Alderman from the 18th Ward. The nomination was made at a Citizens' Convention and we understand there is to be no opposition to him. Mr. Daley is very popular, a good, honest man, and the citizens of Chicago might be congratulated were all the "City Fathers" like him in character.

—John C. K. Heine, of '71, was admitted to the bar at Reading, Pa., in 1875, after serving two terms as clerk of the City Council. For the past two years he has been Secretary of the Democratic Central Committee of Berk's County. On the 28th of last December he was married to a daughter of the late Capt. Gérard, killed at Fair Oaks, and a niece of the saintly Father Gérard, who fell a victim to the yellow fever while attending the sick in New Orleans. We wish Mr. Heine all success in his voyage through life.

—Speaking of the celebration of St. Patrick's Day in that city, the *Grand Rapids Daily Times* says: "The oration of the day, by James E. McBride, Esq., was delivered at Luce's Hall at 7 o'clock p. m., and was an able effort. Mr. McBride, always a graceful and eloquent speaker, was at his best, and we think that all will agree with us in stating that his brief address of last evening was one of the ablest ever delivered on a similar occasion in this city." We are under obligations to Mr. McBride for a copy of his oration. It is a noble effort and reflects credit on the brilliant young lawyer. Mr. McBride is an honor to the class of '68.

—The following from a London (Ontario) paper will be read with pleasure by the friends of Rev. E. B. Kilroy, of '49: "Right Rev. Bishop Walsh, of London, and Rev. E.

B. Kilroy, of Stratford, are expected to arrive in Canada from their extended tour in Europe, about the 28th inst. The mission of Bishop Walsh to the Eternal City is understood to have been eminently successful, and the degree of Doctor of Divinity has been conferred by the Irish College in Rome on Rev. Father Kilroy, a distinction to which his scholarly attainments amply entitle him. Dr. Kilroy is expected to officiate in his own church (St. Joseph's), Stratford, on Easter Sunday, 1st prox." Dr. Kilroy has, we see by the New York papers, safely arrived. We congratulate our Rev. friend on his new honors.

Local Items.

—The jaybirds are very noisy just now. Is this a sign of approaching Spring?

—"Thanks!" in one voice the apprentices cried, to Br. Paulinus for his sleigh-ride.

—Last Tuesday we had a very unusual snow-storm. It not only snowed, but it thundered and lightened at the same time.

—We expect the "astrologer" of the SCHOLASTIC ALMANAC to pay his respects to those who voted him a leather medal for predicting the snow about St. Patrick's Day.

—This second winter this year is, if anything, more severe than the first. The snow is quite deep, and altogether the weather, to Spring-loving people, is very disagreeable.

—We return thanks to our kind friends at St. Mary's for a most beautiful St. Patrick's badge. The badge consisted of white satin ribbon with a harp, entwined with shamrocks, painted on it in water-colors.

—Every one should provide himself with a copy of the "Holy Week" book, in order that he may follow the ceremonies of the Church. To enter into the spirit of the ceremonies rightly, the book is necessary.

—Among the numerous badges exhibited on St. Patrick's Day, we think that with the exception of that of the Editor Bro. Paul's was the neatest and prettiest. He says it was a present to him from a friend in La Salle.

—We have received the first number of the *Irish Globe*, a weekly newspaper published in New York by Messrs. Collins and J. C. Curtin. This number is an excellent one, and we trust that those following will be equally good. Success to the enterprise!

—The fine portrait of Rev. President Colovin, which now hangs in the College parlor, is the present of Mrs. Rhodius of Indianapolis. It was painted by Mr. Fetsch, of that city, who has acquitted himself of his work in a fine manner. All thanks are due Mrs. Rhodius for her beautiful present.

—To-morrow is the fourth anniversary of the organization of the Columbian Literary and Debating Society. The founders were Rev. A. Lemonnier and Prof. J. A. Lyons. The succeeding Presidents were Profs. A. J. Stace and Thos. O'Mahony. Prof. J. F. Edwards is now at the helm.

—The series of paintings representing the Way of the Cross, on which Prof. Gregori has been engaged for over two years, are now completed, the finishing touches having been given to the fourteenth a few days ago. We expect to publish in a few weeks a full description of the fourteen paintings.

—The 26th regular meeting of the St. Cecilia Philomathean Association took place on the 18th inst. The weekly reports of the Society were handed in. Declarations were delivered by Messrs. O. C. Lindberg, J. Mosal, J. Phelan, J. L. Healey, F. Cavanaugh and G. Sugg. Mr. J. Hagerty read an essay.

—On St. Patrick's Day, Solemn High Mass was sung by Rev. A. Louage, assisted by Rev. C. Kelly as deacon and Rev. J. O'Keefe as subdeacon. Mr. A. Morrissey was master of ceremonies. The preacher on the occasion was Rev. President Colovin, who gave an excellent panegyric of the Saint, with an application appropriate to the place.

—In the vestibule of an English church the following lines were written underneath a tablet containing the Ten

Commandments. The lines were undeciphered for many years; 'twas all for lack of a letter:

Prsvryprfctmn,
Vrkptbspreptstn.

—At Lowell, St. Patrick's Day was appropriately celebrated. In the evening the hall in the basement of the church was filled to overflowing, the people enjoying themselves greatly. Speeches were made by Rev. T. E. Walsh, Prof. A. J. Stace, Prof. T. E. Howard, and the Editor of the SCHOLASTIC. "Shamus O'Brien" was finely read by Prof. W. J. Ivers, who was frequently applauded. There was plenty of music, a number of ladies and gentlemen, whose names we failed to get, singing a number of patriotic and other songs. The evening was spent in a manner enjoyable by all.

—The festival at Good's Opera house, Saturday night, in honor of St. Patrick's Day, drew a large crowd and was patronized to an extent that kept the managers busy all evening. The display of viands was most tempting, as was verified by the receipts at the tables. The singing by the St. Cecilians, Frank Murphy, Mary Higgins and Samuel Sansha, was heartily applauded, as was the reading by Prof. Ivers. The remarks by Rev. Father Colovin were appropriate to the occasion and a fitting ending to one of the happiest entertainments given in the city in a long while.—*South Bend Tribune.*

—The *Niagara Index*, the able and spicy paper published at the Seminary of Our Lady of the Angels, says: "A very sensible editorial is that of the *Notre Dame Scholastic* on 'Entertainments.' The writer maintains that as they, in whatever form arranged, as debates, as concerts, as dramatic performances, always tend to social culture, they are not for the student a waste of time, but on the contrary they tend to educate the heart, whose training is no less essential than that of the head. We agree with the *Scholastic*. The trouble with us, here, is that we do not have a sufficient number of these entertainments."

—The 23d regular meeting of the Columbian Literary and Debating Club was held Saturday evening, March 17th. Bros. Alexander, Theodore, Luke and Alban were elected honorary members. A vote of thanks was given to the following named persons for assisting the Columbians while preparing for their Exhibition, given on March 16th: Mr. Kirsch, Bros. John, Simon, Leander, Prof. Lyons, Carl Otto and J. McHugh. P. Hagan delivered a declamation. V. J. Baca delivered his farewell address before starting for his home in New Mexico. All expressed their sorrow that he was compelled to return to his home, for Mr. Baca has made many warm friends during his stay at Notre Dame and we hope he will not forget us.

—The officers of the Association of the Holy Childhood for the present session are as follows: Very Rev. A. Granger, C. S. C., Director; Bro. Albert, C. S. C., Assistant Director; G. W. Lowrey, President; J. Scanlan, Vice-President; P. Nelson, Secretary; R. Pleins, Treasurer; W. Cash, 1st Censor; H. Riopelle, 2d Censor; J. Lambin, First Librarian; A. Coughlin, Second Librarian. The Society of which the above is a branch having been lately commended by Bishop Ryan of Buffalo, appears to excite the admiration even of our non-Catholic brethren. One of our Protestant contemporaries in Chicago, speaking of it, says among other things: that he thinks the object of the society a very beautiful one from every point of view, and that the little folks who compose it receive a sweet and impressive training which will go with them through life.

—Among the many festivals of the year there is not one that is hailed with more delight by the members of the St. Cecilia Philomathean and St. Stanislaus Philopatrian Societies than that of St. Joseph, the patronal feast of their worthy President, Prof. Joseph A. Lyons. Long before the arrival of the feast, the members con over what they can do to surprise and delight one whom they feel has done so much for them. The Professor, however, though a leader in such things when others are concerned, tries to avoid as far as possible all encomiums and acts of praise that are to be bestowed upon himself. He acts like the monks of old, who used to flee to the mountains when they were to be promoted or raised to titles of rank. On Monday evening, suspecting that he was to be waited upon by the society boys, he left the College and went to the Infirmary

But the boys were not to be frustrated in their plans. They searched diligently, until he was at last found, and persuaded him to go with them to the Society room. On his arrival there he found both Societies and several members of the faculty waiting patiently for him. On entering he was greeted with rounds of cheers. As soon as order was restored Michael Kauffman, Vice-President of the St. Cecilia Society, stepped forward and read a well-written address; A. B. Congar, Vice-President of the Philopatrians, did likewise. All present felt that the words uttered were the heartfelt sentiments of the whole assembly. The Professor responded in a neat little speech of fifteen minutes' duration, thanking all for their kind wishes, etc. The evening was spent sociably up to a late hour, when all departed, wishing the Professor all the joy and happiness imaginable and that he may survive the years of the great Patriarch. We all wish the worthy Professor many happy returns of his feast-day.

—Rarely do the fates provide a more agreeable entertainment than that given by the Columbian Dramatic Club in Washington Hall, Notre Dame, last Friday evening. The youthful Columbians robed themselves in stage costume that would rival the best theatres, and assembled on the stage to do honor to St. Patrick and at the same time compliment their esteemed President, Rev. Patrick J. Colovin, upon the tenth anniversary of his elevation to the priesthood. It was an auspicious occasion, and the youthful actors covered themselves with glory. The music which preluded and supplemented the play was good. Notre Dame has an Orchestra of which any city might be proud. Band music is too loud for a hall, but it is exhilarating if the auditors are blessed with strong tympani. The addresses were full of sly humor and were fairly read. "Robert Emmet" was the drama chosen for the occasion and it was a success. We never liked the play. It ought to be a tragedy, but the author made a mistake in bringing in so many quaint Irish comedians. As a patriot and a hero, Robert Emmet will ever rank among the greatest and noblest of men wherever liberty is cherished. In his sad fate are all the elements of a grand tragedy. Mr. Hagan, who took the rôle of Emmet, labored under many disadvantages in playing his part, but he succeeded in keeping the audience in mind that Emmet was not dead yet. He was, however, completely eclipsed by Darby O'Gaff and Judy Dougherty, the comedians. Mr. Lambin, as O'Gaff, was good, and Mr. Regan, as Judy, was simply perfect. He kept the house in roars of laughter. It was a very funny tragedy. J. Patterson, as Topfall, and W. Arnold, as Emmet's father, played well. Prof. Edwards managed the play and deserves a vote of thanks. We propose it, if not already received. President Colovin made a few happy closing remarks, and everybody went home happy.—*South Bend Herald.*

—The cold on Friday night was so great that many who had intended to attend the Exhibition at Notre Dame were compelled to forego the pleasure, but those who were hardy enough to venture out were amply repaid for the inconvenience of a frigid ride through wastes of snow. Quite a number of visitors were, however, present, many being from abroad. Upon the entrance of Rev. P. J. Colovin, President of the University, the Band struck up "St. Patrick's Day," and played it with a vim which showed that they were in earnest in their endeavor to make themselves heard during the celebration. This organization is making commendable progress, and would, if they would remain together, soon be able to compete with any similar organization in the State. The Orchestra then tackled one of Mozart's overtures, and succeeded in gaining a victory over it. Their rendition of it was very fine—in fact, they played better on that evening than on any other this year. They also performed several other pieces during the evening very creditably, but the overture was the best. In some of the others the brasses should have been "choked off" just a little. The addresses were, as usual, each and every one good, but that written and delivered by Mr. W. P. Breen deserves especial mention, it being among the best of the many good ones read from the stage at Washington Hall. Before the play began, Mrs. Seymour, of Chicago, was introduced to the audience and sang "Waiting," in a very fine voice and with very correct expression. She has a clear soprano voice, of considerable power, highly cultivated, and under complete control. She was encored so

that she felt compelled to respond, which she did by giving "The Last Rose of Summer," with great effect. "Robert Emmet" then put in an appearance and occupied the attention of the audience part of the evening. The characters in the play were distributed with judgment, and were well acted. It is almost impossible, where all did so well, to express an opinion in regard to the one to whom the palm should be given. Darby O'Gaff (J. Lambin) and his friend, J. O'Doherty (M. Regan), kept the house in such good humor that more than one vest went home without its full quota of buttons. O'Leary (D. Leary) was an excellent old soldier, as full of military enthusiasm as when, in his younger days, he hesitated not to storm the enemy's intrenchments and single-handed routed a whole company. Dr. Emmet, Robert's father, (W. Arnold) was an excellent old father, full of fears for his darling boy. Robert Emmet himself (P. Hagan) was very good indeed, but we think a little more fire here and there would not have been amiss. His address to the judges was tolerably well given, but a little more passion would have added to it. Sergeant Topfall (J. Patterson) was almost perfect as a British "b'officer." The minor characters were well sustained; and for the first appearance on the stage of the majority of the young men, all of whom belong to the Commercial Course, their acting was splendid. At the conclusion the Rev. President thanked the young men for their good will towards him, manifested in the addresses and exertions of the evening, made a few eloquent remarks in regard to St. Patrick and the Irish nation, and then—why, we started off to freeze our reportorial nose on our homeward way. Altogether the Exhibition was a success.—*South Bend Daily Register.*

Roll of Honor.

[In the following list are the names of those students who during the past week have by their exemplary conduct given satisfaction to all the members of the Faculty.]

SENIOR DEPARTMENT.

W. Arnold, J. Burke, P. Cooney, R. Calkins, J. Coleman, W. Dodge, E. Davenport, W. Dechant, L. Evers, T. Garrity, T. Garso, A. Hertzog, P. Hagan, J. Johnson, J. Krost, J. Krost, J. Kinney, J. Kuebel, F. Keller, W. Keily, J. Larkin, H. Maguire, J. Montgomery, P. J. Mattimore, P. W. Mattimore, T. McGrath, J. McEniry, W. McGorrick, J. O'Rourke, P. O'Leary, C. O'Donald, L. Proudhomme, J. Patterson, T. Quinn, P. Skahill, A. Schmidt, G. Saylor, T. Summers, F. Schlink, J. Silverthorn, G. Saxinger, P. Tumble, F. Vandervannet, J. Vanderhoof.

JUNIOR DEPARTMENT.

A. Bergck, W. Brady, A. J. Burger, G. Crawford, T. Barry, F. Carroll, Colly Clarke, G. Cassidy, F. Cavanaugh, A. Congar, M. Condon, G. Donnelly, F. Ewing, J. English, C. Faxon, B. Heeb, J. E. Hagerty, C. L. Hagan, J. Healey, W. Hake, J. Ingwerson, G. Ittenbach, R. Keenan, O. Lindberg, F. Lang, J. A. Larkin, R. Mayer, C. McKinnon, T. Nelson, W. Ohlman, C. Orsinger, E. Pennington, F. Pleins, E. Poor, J. Perea, R. Price, J. Reynolds, J. Rothert, F. Rheinboldt, I. Rose, K. Scanlan, G. E. Sugg, J. Schobey, J. W. Sill, W. Taulby, C. Taylor, H. Vanamee, C. Van Mourick, W. Vander Heyden, T. Wagner.

MINIM DEPARTMENT.

W. Coolbaugh, A. Coughlin, J. Scanlan, J. Seeger, G. Hadden, W. McDevitt, G. Rhodius, R. Pleins, E. Carqueville, C. Reif, H. Riopelle, A. Sehnert, W. Coughlin, Jno. Inderrieden, W. Carqueville, C. Kauffman, A. Rheinboldt, J. Gaffney, Jos. Inderrieden, H. Kitz, C. Long, G. Lowrey.

Class Honors.

[In the following list are given the names of those who have given entire satisfaction in all their classes during the month past.]

FOR THE MONTH ENDING MARCH 22.

COMMERCIAL COURSE.

G. Laurens, F. Vandervannet, T. Aylward, T. Garceau, J. Vanderhoof, O. Hamilton, J. W. Burke, J. Fitzgerald, J. F. Krost, J. Kinney, M. Smith, F. Schlink, P. Hagan, R. Calkins, E. Pefferman, J. Patterson, E. Riopelle, T. Fischel, T. Garrity, W. H. Ohlman, C. Orsinger, J. Krost, J. Hagerty, W. Brady, G. Cassidy, J. Rothert, G. Sugg, S. D. Ryan, A. Congar, L. Wolf, J. Silverthorne, M. E. Hynds, J. Johnson, J. Kuebel, G. Saxinger, J. Brice, W. Dodge, W. Turnbull, F. Keller.

MINIM DEPARTMENT.

G. Lowrey, W. Cash, P. Nelson, G. Lambin, A. Coughlin, W. Coolbaugh, J. Scanlan, W. McDevitt, C. Reif, R. Pleins, H. Riopelle, A. Sehnert, W. Coughlin, J. Inderrieden, F. Carqueville, W. Carqueville, C. Kauffman, A. Rheinboldt, F. Gaffney, Jos. Inderrieden, H. Kitz, C. Long.

Saint Mary's Academy.

—The *Soirée* on Wednesday, the 7th inst., gave proof of a steady advancement on the part of the pupils in culture and skill. The grace and ease with which each performed her part in the programme added to the pleasure afforded by the really delightful Entertainment. We here add the programme:

Vocal Duet.....	(Maritana)
Misses L. and A. Kirchner.	
Overture to Midsummer Night-dreams.....	(Mendelssohn)
Misses H. and M. Julius.	
Cavatina.....	(Donizetti)
Miss E. O'Connor	
Somnambula.....	(Rosellen)
Miss Cronin.	
Vocal Duet.....	(Balfe)
Misses Foote and O'Connor.	
Harp—Has Sorrow thy, etc.....	(Pape)
Miss O'Connor.	
Shadow Song (Denorah).....	(Meyerbeer)
Miss Spencer.	
Valley lay smiling before me.....	(Pape)
Miss Byrne.	
Chorus.....	(Rhineberger)
Vocal Class.	

For politeness, neatness, order, amiability, and correct deportment, the following young ladies are enrolled on the

Tablet of Honor.

SENIOR DEPARTMENT.

Misses L. Ritchie, A. Walsh, A. O'Connor, M. Julius, M. Cravens, M. Faxon, M. Brady, L. Johnson, J. Bennett, J. Nunning, L. Beall, A. Byrne, M. Walsh, L. O'Neil, M. O'Connor, B. Spencer, A. Henneberry, M. Spier, A. Reising, H. Russell, C. Morgan, C. Boyce, J. Cronin, H. Hawkins, A. Cullen, E. Lange, M. and E. Thompson, E. O'Connor, E. Rodinberger, S. Moran, M. O'Mahoney, B. Wilson, E. Weber, G. Kelly, M. Schultheis, C. Silverthorne, E. Forrey, A. Woodin, E. Pleins, D. Cavenor, K. Kelly, M. Dunne, L. Tighe, A. Koch, M. Pomeroy, M. Smalley, S. Cash, M. Halligan, K. Martin, K. Gibbons, M. Usselman, I. Cooke, N. Johnson, E. Black, S. Rheinboldt, 100 *par excellence*. Misses L. Kelly, J. Cooney, H. Dryfoos, M. Carroll, A. Cavenor, L. Kirchner, G. Breeze, B. Siler, K. Burgie, G. Conklin, J. Burgert, L. Davenport, M. Coughlin, J. Burgie, L. Wier.

JUNIOR DEPARTMENT.

Misses M. Ewing, A. Morgan, D. Gordon, A. Kirchner, A. McGrath, L. Chilton, C. Correll, J. Kingsbury, M. McFadden, 100 *par excellence*. Misses L. Walsh, A. Peak, I. Mann.

MINIM DEPARTMENT.

Misses E. Mulligan, M. Lambin, L. Cox, F. Fitz, L. Ellis, M. Cox, J. Butts, N. Hackett, A. Williams, A. Getty, E. Wootten.

ART DEPARTMENT.

DRAWING.

1st CLASS—Miss L. Ritchie.
Promoted to the 3rd Class—Miss J. Cronin.
4th Class—Misses C. Silverthorne, L. Davenport, A. Williams and A. Getty.
Promoted to the 4th Class—Miss M. Spier.
5th CLASS—Misses K. Gibbons and J. Butts.

PAINTING IN WATER-COLORS.

3d CLASS—Misses M. Smalley, A. Cullen and L. Kirchner.
4th CLASS—Misses M. and E. Thompson and S. Moran.

OIL-PAINTING.

2d CLASS—Misses C. Morgan and P. Gaynor.
3d CLASS—Misses E. Lange, A. Koch, M. O'Connor, D. Cavenor and M. Schultheis.

LATIN.

Misses Cravens, Rodenburger, Cooney, Hawkins and Carroll.

FRENCH CLASSES.

1st CLASS—Misses L. Beall, M. and E. Thompson, N. McGrath, B. Wilson, P. Gaynor, A. Harris.

2D CLASS—Misses H. Russell, L. Rodenburger, C. Silverthorne, A. McGrath, J. Burgert, J. Bennett, A. Walsh, M. O'Connor.

3D CLASS—Misses M. Brady, A. Byrnes, M. Walsh.

4TH CLASS—Misses S. Moran, J. Cronin, A. and M. Ewing, E. Mulligan, A. Williams, A. Getty, J. Butts.

PLAIN SEWING.

Misses M. Faxon, L. Ritchie, L. Beall, L. Johnson, P. Gaynor, M. Spier, A. Byrnes, C. Silverthorne, J. Kelly, K. Burgie, C. Morgan, S. Cash, B. Siler, L. Brownbridge, G. Conklin, J. Burgert, L. Weber, M. Halligan, M. Usselman, L. Wier, L. Pleins, A. Cullen, L. Kirchner, M. Carroll.

FANCY-WORK.

Misses M. Faxon, L. Wier, M. Schultheis, H. Hawkins, H. Dryfoos, E. Koch, M. Halligan, L. Weber, L. Tighe, L. Pleins, M. Spier, C. Morgan, A. Byrnes, L. Kirchner, G. Conklin, J. Burgie, J. Burget, K. Burgie, B. Siler, S. Cash, L. Johnson, E. Wright, K. Gibbons, L. Brownbridge, N. McGrath, N. O'Meara, S. Rheinboldt, A. Cavenor, C. Martin, M. Pomeroy, E. and L. Forrey, A. Ewing, C. Correll, A. McGrath, M. McFadden, J. Kingsbury, N. Vannamee, A. Williams, A. Getty, J. Butts, R. Cox.

CONSERVATORY OF MUSIC.

HONORABLY MENTIONED IN VOCAL MUSIC.

1ST CLASS—Misses E. O'Connor, and B. Spencer. 2D Div.—Miss D. Cavenor

2D CLASS—Misses C. Morgan and A. Byrnes. 2D Div.—Misses L. Kirchner, M. Usselman, A. Kirchner, A. Reising, B. Wilson.

3D CLASS—Misses J. Bennett, D. Gordon, A. Walsh, S. Cash, M. Walsh, H. O'Meara, J. Cronin, L. Walsh. 2D Div.—Misses L. Weber, Johnson and Rheinboldt.

HONORABLY MENTIONED IN INSTRUMENTAL MUSIC.

Misses E. O'Connor, B. Spencer, H. Julius, J. Nunning, B. Wilson, H. Hawkins, M. Cravens, C. Silverthorne, A. Harris, M. Julius, A. Byrnes, L. Kirchner, J. Cronin, A. Koch, L. O'Neil, M. Spier, C. Morgan, G. Kelly, A. Hennebery, B. Siler, M. Pleins, D. Cavenor, M. Usselman, A. O'Connor, J. Burgert, A. McGrath, L. Walsh, A. Kirchner, E. Thompson, J. Bennett, M. Thompson, E. Lange, L. Johnson, K. Burgie, L. Forrey, N. McGrath, A. Walsh, A. Cullen, M. Schultheis, A. Reising, M. O'Connor, A. Morgan, K. Martin, H. Dryfoos, P. Gaynor, E. Forrey, L. Weber, M. Walsh, H. O'Meara, J. Burgie, M. Robertson, G. Conklin, M. Getty, A. Cavenor, L. Wier, A. Woodin, I. Cook, M. Brady, C. Correll, L. Beall, L. Kelly, A. Ewing, S. Cash, N. Johnson, M. Ewing, K. Gibbons, M. Mulligan, N. Hackett, C. Vannamee, L. Davenport, C. Boyce, M. Halligan, M. Coughlin, L. Cox, M. Davis, L. Lambin, E. Wright, L. Tighe, N. Black, M. Cox, E. Mulligan, L. Ellis, E. Wooten, S. Rheinboldt, M. McFadden.

HARP—Misses E. O'Connor, D. Cavenor, B. Wilson.

ORGAN—Misses M. Usselman, B. Spencer.

GUITAR—Miss A. Woodin.

THEORETICAL CLASSES—Distinguished—Misses N. Hackett, C. Correll, A. Cavenor, C. Boyce, L. Davenport, H. O'Meara, L. Tighe, M. Lambin, L. Cox, L. Vannamee, E. Mulligan, R. Cox, E. Wooten.

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Weekly Newspapers.

THE CATHOLIC COLUMBIAN, published weekly at Columbus, O. Subscriptions from Notre Dame's students and friends solicited. D. A. CLARKE, of '70.

THE AVE MARIA, a Catholic journal devoted to the Blessed Virgin, published every Saturday at Notre Dame, Ind. Edited by a Priest of the Congregation of the Holy Cross. Subscription price, \$2.50.

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GOING EAST.

2 25 a m., Chicago and St. Louis Express, over Main Line, arrives at Toledo 9 50; Cleveland 2 20 p m; Buffalo 8 10.

10 07 a m., Mail, over Main Line, arrives at Toledo, 4 55 p m; Cleveland 9 45.

11 59 a m., Special New York Express, over Air Line; arrives at Toledo 5 10 p m; Cleveland 9 45 p m; Buffalo 4 00 a m.

9 10 p m., Atlantic Express, over Air Line. Arrives at Toledo 2 40 a m; Cleveland, 7 5 a m; Buffalo, 1 10 p m.

4 40 p m., Way Freight.

GOING WEST.

2 45 a m., Toledo Express. Arrives at Laporte 3 55 p m, Chicago 6 30 a m.

5 38 a m., Pacific Express. Arrives at Laporte 7; Chicago 9 a m.

4 05 p m., Special Chicago Express. Arrives at Laporte 5 50; Chicago, 8 20 p m.

8 00 a m., Accommodation. Arrives at Laporte 9 a m; Chicago 11 30 a m.

8 30 a m., Way Freight.

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Springfield and St. Louis Ex. via Main Line.	8 05 pm	9 30 am
Springfield, St. Louis and Texas Fast Ex. via Main Line.	7 30 am	9 00 pm
Peoria Day Express.	4 00 pm	9 30 am
Peoria, Keokuk and Burlington Ex.	7 30 am	9 00 pm
Chicago and Paducah Railroad Express.	8 05 pm	9 30 am
Streator, Wenona, Lacon and Washington Ex.	4 00 pm	12 30 pm
Joliet Accommodation.	9 20 am	4 30 pm
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CONDENSED TIME TABLE.

DEC. 10, 1876.

TRAINS LEAVE CHICAGO DEPOT,

Cor. Canal and Madison Sts. (West Side).

On arrival of trains from North and Southwest.

GOING WEST.

	No. 1, Fast Ex.	No. 7, Pac. Ex.	No. 3, Night Ex.	No. 5, Mail.
Pittsburgh, Leave	11.30 P.M.	9.00 A.M.	2.00 P.M.	6.00 A.M.
Rochester, Leave	12.40 A.M.	10.15 "	3.14 "	7.45 "
Alliance, Leave	3.05 "	12.50 P.M.	5.55 "	11.00 "
Orrville, Leave	4.47 "	2.32 "	7.42 "	12.55 P.M.
Mansfield, Leave	6.50 "	4.40 "	9.55 "	3.11 "
Crestline, Arrive	7.30 "	5.15 "	10.30 "	3.50 "
Crestline, Leave	7.50 A.M.	5.40 P.M.	10.35 P.M.	.....
Forest, Leave	9.25 "	7.40 "	11.53 "	.....
Lima, Leave	10.45 "	9.35 "	1.05 A.M.	.....
Ft. Wayne, Leave	1.20 P.M.	12.10 A.M.	3.25 "	.....
Plymouth, Leave	3.45 "	3.20 "	5.49 "	.....
Chicago, Arrive	7.20 "	7.20 "	9.20 "	.....

GOING EAST.

	No. 4, Night Ex.	No. 2, Fast Ex.	No. 6, Pac. Ex.	No. 8, Mail.
Chicago, Leave	10.40 P.M.	8.20 A.M.	5.35 P.M.	.....
Plymouth, Leave	2.40 A.M.	11.25 "	9.00 "	.....
Ft. Wayne, Leave	6.55 "	2.10 P.M.	11.45 "	.....
Lima, Leave	8.55 "	4.05 "	1.39 A.M.	.....
Forest, Leave	10.10 "	5.20 "	2.50 "	.....
Crestline, Arrive	11.45 "	6.55 "	4.20 "	.....
Crestline, Leave	12.05 P.M.	7.15 P.M.	4.30 A.M.	6.05 A.M.
Mansfield, Leave	12.35 "	7.44 "	5.00 "	6.50 "
Orrville, Leave	2.32 "	9.38 "	6.58 "	9.15 "
Alliance, Leave	4.10 "	11.15 "	8.55 "	11.20 "
Rochester, Leave	6.22 "	1.20 A.M.	11.06 "	2.00 P.M.
Pittsburgh, Arrive	7.30 "	2.30 "	12.15 P.M.	3.30 "

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Michigan Central Railway

Time Table—November 21, 1875.

	*Mail.	*Day Express.	*Kal. Accom.	†Atlantic Express.	‡Nigh Express
Lv. Chicago.....	5 00 a.m.	9 00 a.m.	4 00 p.m.	5 15 p.m.	9 00 p.m.
" Mich. City..	7 32 "	11 00 "	6 30 "	7 40 "	11 15 "
" Niles ..	9 02 "	12 09 p.m.	8 20 "	8 55 "	12 35 "
" Jackson. ..	2 08 p.m.	3 55 "	Express.	12 40 a.m.	4 52 "
Ar. Detroit ..	5 45 "	6 25 "	10 15 "	3 30 "	8 00 a.m.
Lv. Detroit.....	7 00 a.m.	10 05 a.m.	4 00 p.m.	5 40 p.m.	9 50 p.m.
" Jackson.....	0 40 "	12 32 p.m.	7 15 "	9 25 "	12 42 a.m.
" Niles	3 45 p.m.	4 23 "	6 10 a.m.	2 30 a.m.	4 30 "
" Mich. City..	5 10 "	5 35 "	7 50 "	4 05 "	5 50 "
Ar. Chicago.	7 30 "	8 00 "	10 20 "	6 30 "	8 00 "

Niles and South Bend Division.**GOING NORTH.**

Lv. South Bend—	8 15 a.m.	7 15 p.m.	\$9 06 a.m.	\$7 00 p.m.
" Notre Dame—	8 22 "	7 23 "	9 07 "	7 07 "
Ar. Niles—	9 00 "	8 00 "	9 40 "	7 40 "

GOING SOUTH.

Lv. Niles—	6 30 a.m.	4 20 p.m.	\$8 00 a.m.	\$5 00 p.m.
" Notre Dame—	7 07 "	4 56 "	8 32 "	5 32 "
Ar. South Bend—	7 15 "	5 05 "	8 40 "	5 40 "

*Sunday excepted. †Daily. ‡Saturday and Sunday excepted \$Sunday only.

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